

# Zion's Herald and Wesleyan Journal.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

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For Zion's Herald.  
THE ANCIENT TEMPERANCE FRIETHOOD  
AN "UNINTERRUPTED SUCCESSION."

BY REV. D. DORCHESTER.  
The later periods of modern history exhibit a gradually increasing volume of temperance sentiment. Many of the fathers and patriarchs of the past, bore noble testimony against the great evil of intemperance, and shed upon their generations the light of their pure examples. But they had a noble line of successors, in more recent times, less illustrious than the honored ranks that have marched before. We may, therefore, appropriately say, with an English temperance poet,\*

"No more shall the sons of Reoblah dwell

Upon the earth since while their children tell

The deeds of the old ones.

From the drifting sands and sun-girt shores,

To the snows of our northern hills,

The world around us still bears brightly

The wide earth round us still."

"Three thousand years, and the sacred lights  
Have died on Jeshua's hill,

And tones that thrilled with love or mirth,

Are hushed to death;

But the robes of Reoblah still are met,

As the worm among them fingers yet,

To touch the wine no more."

THE FIRST TEMPERANCE SOCIETIES  
in the world, as is now known, were organized in Germany. The following account of them is translated from a French "Dictionary of the Medical Sciences," article *Intoxication*.

In the year 1517, Sigismund de Distrikstein instituted a society under the auspices of St. Christopher, for the purpose of preventing his companions from sipping and drunkenness. Another society, entitled the "Order of Temperance," was formed in the year 1600, by Maurice, duke of Hesse; and a third, the "Golden Ring," by the Count Palatin, Frederick the Fifth. That of 1600, adopted as one of its rules, that a knight should not be allowed more than seven goblets of wine at a meal, and not more than twice a day. Our knowledge of the drinking vessels, as exposed upon the ancient side-boards, makes us fear to inquire how much these goblets contained; but it was an important step towards good society. The obligation or pledge was kept in-vide two years."

OTHER EARLY TESTIMONIES.  
In 1646, the Church of Scotland, alarmed at the rapid progress of intemperance, which it attributed to the very common practice of drinking healths, forbade them among its members.

The great and good Milton also raised his voice loudly and sternly against this great evil, and illustrated the strictest principles of temperance in his daily life. He upbraided it with unspiring language the vicious and drunken court of Charles I.

In his *Paradise Lost* he often inculcates the principle of abstinence. In his drama of *Samson Agonistes* he says:

"O! madness, to think use of strongest wines,  
And strengthen drink, our chief support in health,  
With such God's own creatures as we eat,  
His mightiest strength, strength of meat,  
Whose drink was only from the brook."

Addison, advocated temperance, although he was intemperate himself. But *Locke*, like Milton, not only often inculcated the virtue of abstinence from intoxicating drinks, but was also a living example of his own teachings, thereby prolonging his life which, from early youth, had been threatened by an incurable malady, to the ripe age of seventy-three years. Dr. Samuel Johnson was in early life an excessive wine-drinker; but he subsequently abandoned this practice, and became an advocate for total abstinence. Speaking one occasion to his friend Boswell, he uttered a very pertinent and striking truth. He said, "I can be abstinent, but not temperate."

Two distinguished poets of the last century, Young and Cooper, raised their voices loudly, in nervous and sententious utterances against this evil. Dr. Young thus discourses:

"Your world death departs  
To meet the work of age;  
And, hanging up the maces, have given him,  
As slow of exertion, for despatch,  
Send forth his *limbs' batters*; bids them slay  
Their sheep, (the silly sheep they bleed before,)  
And tons to make a meal.  
What a heap of slain  
Cry out for vengeance on us!"

The Society of Friends have also been noted, from their first foundation, in a very corrupt and dissolute age, for the inculcation, both by precept and example, of the strictest doctrine of temperance. They have scrupulously initiated these principles into the minds of their children, and taught them the art of suppressing all those dangerous passions which militate against the welfare of society.

Dr. Benjamin Franklin was a man of very strict temperance, both in principle and practice. While employed as a journeyman printer in London, he found that a companion at the press was accustomed to drink a beer six times each day. He says: "I thought it a detestable custom; but it was necessary, he supposed, to drink strong beer, that he might be strong to labor. I endeavored to convince him that the bodily strength afforded by beer could only be proportioned to the grain or flour of the water of which it was made; that the water was more flour in a penny worth of bread; and, therefore, if he could eat that with a pint of water, it would give him more strength than a quart of beer. He drank on, however, and had four or five shillings to pay out of his wages every Saturday night for that vile liquor; an expense which I was free from; that these poor devils kept themselves always under."

JONH WESLEY AND THE EARLY METHODISTS  
WERE STRINGENT TEMPERANCE MEN.  
At a very early period of his ministry, this distinguished servant of God was convinced that intemperance was a very great obstacle to the progress of religion, and he became a very decided opponent of this evil, following it up with great severity and persistence through his whole life. In one of his sermons he says:

"We may not sell anything which tends to impair health. Such is evidently all that liquid fire, commonly called drams, or spirituous liquors. All who sell them in the common way, to any that will buy, are *poissiners general*. The master in Majesty's subjects by wholesale, neither does their eye pity or spare. They *driven them to hell itself*."

"You are supposed to have the faith that overcometh the world. To you therefore it is not grievous,

"I. Carefully to abstain from doing evil; in particular,

"II. To taste no spirituous liquors, no dram of any kind, unless prescribed by a physician."

"III. To use no needless self-indulgence, such as taking snuff or tobacco, unless prescribed by a physician."

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73 sent to that country from 1848 to 1860, a period of 13 years, through mercantile houses and banks; how much was sent through private agency is not known.

**NORTHERN PACIFIC RAILROAD COMPANY.**—The last Congress enacted that lands be granted to aid in the construction of a railroad and telegraph line from the northern through Wisconsin, Minnesota, Dakota and Montana, Idaho and Washington States and Territories, to Puget's Sound, on the Pacific coast. And a number of our citizens were incorporated under the name of the "Northern Pacific Railway Company." They met in Boston, Sept. 1, organized and voted to open subscription books in Boston, and in Portland, Me. Mr. Perham, who was chosen President of the Company, said that the aggregate land grants along the route amounted to 49,260,000 acres, which, at an average of \$10 per acre, would be worth \$493,600,000. The cost of the road, at \$60,000 per mile, would be \$12,000,000 which would leave a balance to the shareholders of \$373,600,000 on the land. He thought that \$60,000 per mile was a liberal estimate, in view of the vast quantities of material for its construction along the route, and that they could make their own rail from the exhaustless mines of iron of the best quality in the neighborhood. And the estimate of \$10 per acre was reasonable when compared with the Illinois Central Railroad, where lands that were selling at 12½ cents per acre at once rose to \$20, \$30, \$50 and even \$100 per acre.

**THE VERY VENGE OF RUIN.**—August Belmont, who called the Chicago Convention to order, said that the present administration had brought our once prosperous country to the very verge of ruin. Under such circumstances it is natural to inquire concerning his style of living. A description of the "turnout" which he sported at Newport, R. I., will show what a lavish life a general can lead. His carriage was a long four-wheeler lined with rich crimson drapery, and valued at \$5,000. Four horses, wearing at \$2,000 were attached. Imported positions, wearing imported luxury costing \$1,000 a suit and consisting of buckskin breeches, high top boots, black velvet jackets, and caps highly ornamented with gold lace, were mounted on the left or near horse of each pair. These men were selected and trained in Europe with special reference to their "build" and the extra size of their "cavels." The harness and other trappings cost \$3,000. Two liveried footmen were seated on the "rumbly," a high seat on the back of the carriage.

**A BAD SITUATION.**—A letter written in August, from Windsor, Canada West, describes the condition of American scudders as pitiful in the extreme. Most of them are without money, and the only avenue open to them is hard labor, such as farm work, wood sawing, etc, to which many of them are not accustomed, and as they cannot compete with the more hardy Canadian laborers, they are almost literally starving. And if the government would offer a general pardon to debtors, it is lawful to include the Sabbath, or only secular days?

The Vermont State election is to take place this week, and the Maine election next week.

**MARYLAND CONSTITUTIONAL CONVENTION.**—The Maryland Constitutional Convention has taken a step backward. Last week it consigned the male freed children to slavery until they are 21, and the females until they are eighteen. This is done by making it the duty of the Orphan's Court to bond them out to suitable persons, giving the preference to their former masters. An amendment offered to compel these new masters to have their apprentices taught to read and write, was immediately rejected by a vote of 31 to 39.

**FOREIGN LOAN.**—Propositions have been received by the Secretary of State from a prominent banker in Hamburg, offering to take a loan of 1,000,000,000 at three per cent, to run 75 years, interest payable semi-annually in coin.

The Massachusetts Republican State Convention will meet on Sept. 15.

**THE VERNON STATE ELECTION.**—The Vernon State election is to take place this week, and the Maine election next week.

**THE MASSACHUSETTS REPUBLICAN STATE CONVENTION.**—The Massachusetts Republican State Convention will meet on Sept. 15.

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**THE VERNON**

## Poetry.

For Zion's Herald.  
THE DYING SOLDIER.  
BY FRED. WEBBER.

I am going, comrades, going,  
Raise me slowly, gently, up;  
Parce weary thoughts are roaming  
As I taste death's profer cup.  
Roaming to the friends I cherished,  
Have loved them as my life—  
Comrades, tell them how I perished,  
How I perished in the strife.

I remember how we parted;  
How they mourned my coming too;  
How the tears of anguish started  
As I made them all adieu.

I can hear my mother's blessing  
As she kissed a lad farewell;  
Feel my sister's fond caressing;  
Comrades, tell them how I fell;

I can fear my dear old father,  
As he bade his son God-speed;  
Told me to be strong in duty  
Till my native land was freed.

Then my father knelt beside me,  
Lifted his eyes to Heaven;  
Prayed that God would bless and guide me,  
Keep the son whom He had given.

My command, God has heard me;  
Even in the battle's shock;  
When I cried to God he saved me;  
There I found the elect rock.

Now, my command, I am dying;  
Nearing fast the land of rest;  
In the arms of Jesus lying,  
Pressing closely to his breast.

Tell my father, mother, brother,  
Sister, all I loved so well;  
I found Jesus when none other  
Could suppose me as I fell.

Farewell, comrades, now I leave you,  
Leave you to fight on alone!  
May the God of love reward you,  
For the kindness you have shown.

However hard his eye lifted,  
Sweetly smiled his conflicts o'er;  
Peacefully his frail bark drifted  
To the bosom, immortal shore.

And he cannot roamed around him,  
But he needed not the sound,  
For the "God of mercy" found him,  
On the dimmed battle ground.

For Zion's Herald.

IN HIM WE LIVE.

BY ERFF.

Isaiah xxxii. 2.

How blest am I!

When tempests round me lower,  
And my faint heart sinks low,  
How comforting to know  
I then can straightway go

To Christ my "hiding-place."

How blest am I!

When journeying on my way,  
I vainly, all the day  
Seek my soul's thirlest alloy,  
Christ's dear voice doth not say,

Here, "rivers of water" flow.

How blest am I!

When on my fainting head  
The sun's fierce heats are shed,  
And wearily I trend,  
My sorrows soon are fled,

For Christ cloth "shadow" me.

Nothing can I want,

While journeying with my king;  
So great his love and power,  
All to me doth bring.

So close He draweth me

Unto His arms as we go,  
That saught in heaven or earth  
Can part us; this I know.

With His arms I'll rest,

And whate'er storms shall come,  
Safe sheltered on His breast,  
I'll anchor soon at home.

Chester, Mass.

Correspondence.

For Zion's Herald.

AT THE CAMP MEETING.

BY THOMAS TALMON.

Not proposing to infringe upon the work of the official reporter of the Sterling Camp Meeting, we offer a few "impressions" gleaned from a brief opportunity for observation. Our first thought on approaching a camp-ground, is the prophecy of Isaiah, "Shallaron be a fold of flocks." Beautiful is the type, and it touches upon heaven. Each these flock constitutes a church; the whole fold one of the grounds in the garden of the Lord. As we drew near this fold of precious, beloved flocks, might we not pray, in the words of Habakkuk, "Lord, I have heard thy speech [the terrible calamities of a civil war within our own land], and was afraid; O Lord, revile thy work the midst of the years [of woe, desolation and blood]; in the midst of the years known to man, in wrath remember mercy!"

Entering the tent where all were gathered, one after another, some of whom may be our friends soon after we get home to heaven, though with a difference. Within this difference lies the fact that they will not say to us there, "How long are you going to stay?" No, bless the Lord! In that fold, we shan't go no more out. It is not there for a day, or week, or year, but forever! Friends who we be with the Lord and all our precious friends who love him; forever shall we sit together in heavenly places; forever shall we rejoice in the Lord and joy in the God of our salvation; forever shall the nations of these which are saved walk in the light of the glory of Jesus and the Lamb. There we shall miss nothing to complete our happiness.

The first sermon we heard was on Wednesday evening, by Rev. Mr. Mansfield, of Lowell. We do not know this preacher, but we do know his discourse—that it was the product of a close walk with God through the place of secret, prevailing prayer. "Where is the Lord God of Elijah?" From this, he educed words struck off like fire from the divine power which accompanies a baptism of the Holy Ghost. He could not have produced these without an experience. The burden of souls must have rested upon his soul. Responsibility of a messenger from heaven to perplexing sinners, sometime must have held him at the foot of the cross with an overwhelming might. He has at least partaken of the agony of Gethsemane, and the cross has not yet passed from him. God grant that it may not pass from him till his work is fully done on earth. One or two points, only, we take the liberty of noticing. We are to let God work in and by us, according to his own will, and not according to our own wisdom. If we want a revival of religion, we should begin and progress just in harmony with the lead of the Spirit. Forms, however good in themselves, are not to hold us captive, so that we lose the power. We are to ask after the old paths as relates to the spirit, but not always to the forms. Old or new, we are to work with God—the Lord God of our fathers—with a sine gie and exalted faith. This was truth. It will be seen by history that all preachers who have accomplished great good among their fellow-men, have had methods peculiar to themselves as they were moved by the Spirit. They stood fast in Christ's liberty, and were made free from some mere conventional bonds. The result was, they won souls to the cross beyond all prospect of their time.

Again, he said we are not to have too much of the sunny side of religion. If we really feel for souls who are on the direct way to ruin, we cannot always shout from the mount. Shouting is a good thing; but mourning is also needful. He did not believe in the criticism which recommended a picnic for mournful Jeremiah to relieve the state of his temperament. A true disciple of Jesus who wept over Jerusalem, must sometimes lie low at the cross and lament in a sense of the awful responsibilities. We, as a people, need just this. In this day too much is said about the state of his church. Another, I fear I should long since have made shipwreck of the faith. Yet I most sensibly feel my unworthiness; I lack the piety and devotion, the familiarity with the Scriptures, and the understanding of the deep things of God, necessary for the solemn office; but venturing in the strength of my Master, I will try the work which I was called.

On the following morning we were favored with our "first impressions" of the presence of Dr. and Mrs. Palmer. We had heard much and read much from her pen, and were therefore prepared for them. Had Mrs. Palmer been a Mrs. Siddons. Her voice, physical organization and mental endowment fit her to do public work. She would have spoken to the world through some avenue. As she was a Christian, baptized with the baptism of fire, she is Mrs. Palmer, one of herself, and like no other woman. No other woman need try to be like her.

After teaching three terms, or a year, at Detroit, he is found in the Rock River Seminary of Mount Morris, on the first of Nov. 1844, engaged in the same important labor. At that time and place, said he, "I suffered the Quarterly Conference to make me a local preacher. It is my fervent prayer that God himself may fit my heart and mind to make known from hence the great things of the soul." He continued three years, in labors abundant, promoting the interests of literature and religion. The third year he was made principal of the institution.

On the 9th of March, 1847, Prof. Thorp was married to Miss Emma Brooks, only daughter of Rev. David Brooks, then of the Rock River Conference, and late of Stockport, England. Of this event, he remarked, "It has been with long and prayerful meditation that I have entered on this blessed estate; and I can bear a word they carried him to the house of the poor woman whom he had treated so cruelly. She was the actual friend and comforter, and was holding along her couch to meet them. Poor Bob was taken into her humble home, and laid upon her bed. The kind-hearted old woman, thoughtful of her ill-treatment of her, had gone on her hands, her camphor bottle and other things; and while one of the boys ran for the doctor, and another brought the priest to the door, she had sat down by him, and bathed his hands and forehead as tenderly as if he had been her own son. After the doctor had dressed his wounds, he was carried on a litter to his own home, surrounded by his sorrowing companions, but still insensible.

A few hours later in the day a group of boys met at the play-ground. They talked to one another in a low voice. They looked pale and sad. Presently Charles Mansfield stepped forward, and said, "Well, boys, how is poor Bob now? Have any of you heard?"

One Charlie," cried several at once, as the game ended and him home.

"Why, he has opened his eyes and is able to speak; but his back is broken, and he will be a cripple and a hunchback for life."

Charles clasped his hands without uttering a word, and burst into tears. At last, with the team strong again, he went to the door, and said, "Boys, I have learned to-day."

"Well, boys, how is poor Bob now? Have any of you heard?"

"I have," said one boy.

"Well, boys, how is poor Bob now?"

"He is better," said another.

"Well, boys, how is poor Bob now?"

"He is better," said a third.

"Well, boys, how is poor Bob now?"

"He is better," said a fourth.

"Well, boys, how is poor Bob now?"

"He is better," said a fifth.

"Well, boys, how is poor Bob now?"

"He is better," said a sixth.

"Well, boys, how is poor Bob now?"

"He is better," said a seventh.

"Well, boys, how is poor Bob now?"

"He is better," said an eighth.

"Well, boys, how is poor Bob now?"

"He is better," said a ninth.

"Well, boys, how is poor Bob now?"

"He is better," said a tenth.

"Well, boys, how is poor Bob now?"

"He is better," said an eleventh.

"Well, boys, how is poor Bob now?"

"He is better," said a twelfth.

"Well, boys, how is poor Bob now?"

"He is better," said a thirteenth.

"Well, boys, how is poor Bob now?"

"He is better," said a fourteenth.

"Well, boys, how is poor Bob now?"

"He is better," said a fifteenth.

"Well, boys, how is poor Bob now?"

"He is better," said a sixteenth.

"Well, boys, how is poor Bob now?"

"He is better," said a seventeenth.

"Well, boys, how is poor Bob now?"

"He is better," said an eighteenth.

"Well, boys, how is poor Bob now?"

"He is better," said a nineteenth.

"Well, boys, how is poor Bob now?"

"He is better," said a twentieth.

"Well, boys, how is poor Bob now?"

"He is better," said a twenty-first.

"Well, boys, how is poor Bob now?"

"He is better," said a twenty-second.

"Well, boys, how is poor Bob now?"

"He is better," said a twenty-third.

"Well, boys, how is poor Bob now?"

"He is better," said a twenty-fourth.

"Well, boys, how is poor Bob now?"

"He is better," said a twenty-fifth.

"Well, boys, how is poor Bob now?"

"He is better," said a twenty-sixth.

"Well, boys, how is poor Bob now?"

"He is better," said a twenty-seventh.

"Well, boys, how is poor Bob now?"

"He is better," said a twenty-eighth.

"Well, boys, how is poor Bob now?"

"He is better," said a twenty-ninth.

"Well, boys, how is poor Bob now?"

"He is better," said a thirtieth.

"Well, boys, how is poor Bob now?"

"He is better," said a thirty-first.

"Well, boys, how is poor Bob now?"

"He is better," said a thirty-second.

"Well, boys, how is poor Bob now?"

"He is better," said a thirty-third.

"Well, boys, how is poor Bob now?"

"He is better," said a thirty-fourth.

"Well, boys, how is poor Bob now?"

"He is better," said a thirty-fifth.

"Well, boys, how is poor Bob now?"

"He is better," said a thirty-sixth.

"Well, boys, how is poor Bob now?"

"He is better," said a thirty-seventh.

"Well, boys, how is poor Bob now?"

"He is better," said a thirty-eighth.

"Well, boys, how is poor Bob now?"

"He is better," said a thirty-ninth.

"Well, boys, how is poor Bob now?"

"He is better," said a forty-first.

"Well, boys, how is poor Bob now?"

"He is better," said a forty-second.

"Well, boys, how is poor Bob now?"

"He is better," said a forty-third.

"Well, boys, how is poor Bob now?"

"He is better," said a forty-fourth.

"Well, boys, how is poor Bob now?"

"He is better," said a forty-fifth.

"Well, boys, how is poor